

RELIGIOUS INFORMER, and Free-will-Baptist Register.

Vol. III. No. 2. February, 1822. Whole No. 26.

Religious Intelligence.

FOR THE INFORMER.

*Copy of a letter from Br. Edward E. Dodge to the Editor,
dated Owego, N. Y. Dec. 27th, 1821.*

Dear Sir,

WITH pleasure I retire a few moments to inform you, that God is still visiting this part of his heritage in mercy. While devastation is spreading through the empire of satan, the work of the Lord is prevailing, and many are flocking to the bloody standard, God is increasing the numbers of the faithful, and while the Macedonia cry is, "*come over and help us,*" God is raising up new laborers, and thrusting them into his harvest.

There has lately been a church planted in Scipco, N. Y. through the instrumentality of Br. J. Gould, consisting of 13 members, and the prospect is, that there will be a still greater work.

We this day attended to the Ordination of Br. Peter Saunderson, in this town. It is the cry of our hearts, "Oh Lord, the harvest is truly great, but laborers are few. Oh! Lord, send forth more laborers into thy harvest. For a great door and effectual is opened for laborers in this part of the land."

With affection, I remain
your brother in the gospel,

EDWARD E. DODGE.

FOR THE INFORMER.

*Copy of a letter to the Editor, from Elder Nathaniel King,
dated, Randolph, Vt. Jan. 1st, 1822.*

Brother Chase,

I embrace a few moments to let you know of the work of God in this place, which began among the children and

youth in August last. Brother Ziba Pope of this town, who professed religion in the British dominions about nine years ago, like John, began to cry and preach repentance. But a person gave him a Quaker book, in room of the Bible, which proved a snare to his mind. He concluded all outward ordinances were done away; he preached and wrote against them, so remained till the week the Yearly-Meeting was holden at Strafford. At which time the good Lord convinced him, and the Wednesday after, I baptized him and 7 more. He joined the church of Christ in this place, and now preaches obedience as well as repentance. He has a reformation gift, & the Lord has blessed his labors among us. The work has spread and is spreading in the Village and east part of Randolph, and between 50 and 60 are hopefully converted to the Lord. Three of my children are among the number. Backsliders are returning, and the cry is "Lord, what must I do to be saved." Six have found deliverance in a meeting. It is the Lord's work, and the glory and praise belongs to him forever. Children are praying for their parents, and servants for their masters. One respectable master gave his apprentices leave to pray in his family, and said he would humble his proud heart, and bow with them. The good Lord has heard prayer, and two of his children are converted. I could wish all would give the same liberty, and pray themselves. This year is a year of jubilee, the seventh year since I come to this place. Truly the Lord is good, I feel to rejoice in his goodness, and believe in a feeling religion, that makes the soul happy, and gives a present enjoyment. I wish you would caution the publick against putting other men's works into the hands of converts, and recommend the scriptures, which are able to make them wise unto salvation. The only union amongst christians, that is worth any thing, must be formed on *Bible Doctrine*. We must have *Holiness of heart* in order to dwell with a *Holy God*. I am convinced from upwards of twenty years experience that no preacher can reach the case of the people, any deeper than he is in the work of God himself.—Dear brother in gospel bonds, accept these few lines written in haste, as a new years gift, from your brother in tribulation.

NATHANIEL KING.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elisha Cilley, dated at Corinth, Vt. Jan. 4th, 1822.

Dear Brother,

The work of the Lord appears to be prevailing in the lower part of Bradford, Vt. It takes the rich as well as the poor. Party names are coming down, and all are one in Christ. The work is spreading into Newbury and Fairlee. There appears to be a general revival in the minds of the brethren all about here. This is the Lord's doings, and marvelous in our eyes.

ELISHA CILLEY.

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FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Joseph White, dated at Gloucester, R. I. Jan 11th, 1822.

Dear Brother,

I write to inform thee, that my health is good as is common, the work of God is going on in some measure, and the brethren are in union. I have baptized nine, and Eld. T. Morse two, since our last Q. M. and one received from another denomination. Addition of 12 in all, 8 in Burrilville, and 4 in Smithfield. The prospect is good.

Thy brother in Love,

JOSEPH WHITE.

—**—

FOR THE INFORMER.

Extract of a letter to the Editor, from Br. David Atwood, dated at Hatley, L. C. Dec. 16th, 1821.

Dear Brother,

Sixteen years ago I espoused the cause of the Redeemer, and from that time to this, I have been willing to take my lot with the despised few counting it to be greater gain to be a door-keeper in the house of God, than to have all the treasures of the east. I have been abundantly edified in perusing your little pamphlet, and hearing of the spread of the gospel through the different regions of the earth, and no doubt it would give you some measure of consolation to hear of the work of the Lord in these regions, as well as else where. The youth of our land are bowing to the sceptre of Christ, and think their youthful days are not too good to spend in the service of their blessed Redeemer, in-

stead of following the customs of this vain world. They are willing to follow Christ and his examples, and, through the blood of the Lamb and the word of their testimony, declare that God is in them of a truth, and shew unto all around that they seek a city which hath foundations, whose maker is the Lord.

DAVID ATWOOD.

FOR THE INFORMER.

Extract of a letter to the Editor, from Elder Samuel Wire, dated at Phelps, N. Y. Jan. 13th, 1822.

Beloved Brother, Chase,

Since I addressed you before, I have travelled into the town of Scriba, Oswego county, and found since I was there last fall, the Lord had done great things, for about nine souls, whereof they were glad, & light is increasing among the people. I baptized two in that region, and there is a prospect of more going forward soon. The work of God is reviving in many places, doors are opening for preachers, and hearts to receive the gospel.

Benton q. m. was holden in the town of Ontario, the 12 & 13th of January, 1822, & though the weather was very cold, yet the rays from the Sun of Righteousness warmed our hearts. The Elders and brethren in general appeared to be well engaged in the work of God. There was a request sent from Scriba to the q. m. for the planting of a church in that place.

On Tuesday following the q. m. Br. Benjamin Rolph was set apart to the work of the ministry. The Elders present at the Ordination were Israel Craw, Zebulon Dean, Hermon Jenkins, Josiah Fowler, and Samuel Wire. Deacon John Reed was one of the council, and I think the Lord was present while we attended to the solemn ordinance. I rejoice that the Lord is adding to the number of them that are willing to preach Jesus & trust him for their pay. We received in one young man from the regular baptist order in Dec. whose usefulness is to be prized in Zion.

SAMUEL WIRE.

In our last, mention was made, that a communication from Elder True of N. Y. would be published in this number; but, in removing the Office, we are sorry to say, that his communication got mislaid, and we fear is lost.

EDITOR.

A letter is received from Elder Charles Bowles of Huntington, Vt. dated Jan. 22, in which we are informed, that the prospect of reformation is still encouraging in that region. He says the q. m. holden in Huntington Jan. 12 and 13, was particularly owned and blessed of God. He observes that they never had so good a meeting in that place before. Two churches have been added since their last q. m. containing about forty members.

Their next q. m. to be holden at Starksborough, on the Saturday following the second Wednesday in June next. Elders' Conference Friday before.

Dumfries, Va. Jan. 20th, 1822.

Dear Sir,

IF THE FOLLOWING REFLECTIONS ARE OF A CHARACTER TO RECEIVE A PLACE IN YOUR PAPER, THE WRITER WILL BE HAPPY IN HAVING FURNISHED THEM.

FOR THE RELIGIOUS INFORMER.

On the Love of *Truth*.

TRUTH is the infallible characteristic of a generous mind. It is no other than an enimation from, and as it were, the image of the Deity; and the reason why we hold it in such high estimation is, because we know it proceeds from heaven. How great is its beauty, how clear its light, when it penetrates the heart and soul! From the moment of its entrance the mind becomes the seat of equity and candor. All writings which are destitute of truth, are calculated only to mislead; all men who disregard it in their manners or discourse, are objects of our pity or contempt. If he, who is regardless of truth knew what he loses by his want of uprightness and integrity, he would account himself unworthy of society. It is impossible to esteem such a person; no one ventures to entrust him with the most trifling secret; and even when he speaks the truth he is not believed. Other vices may be concealed, but falsehood is almost always discovered; and oftentimes the liar is betrayed by himself. The world, corrupt as it is, never spoke of a liar with respect; it even protests against those flattering compliments, which lead us to commend those, who are unworthy of praise; so certain it is, that truth is always acceptable, and that her rights are never to be invaded with impunity.

Truth is an amiable and shining quality. Her empire ran parallel with the Golden Age; the tongue was then the faithful interpreter of the heart; then mutual love prevailed, and each party expressed it without disguise. The world, as it grows old, becomes more familiarized to the arts of corruption; the very nature of truth is changed; & falsehood too often dwells on the lips of those, who have had every advantage of education. What, in fact, are all idle compliments, but the art of saying agreeable things, which mean nothing, and of lulling people into an utter insensibility of their faults? Truth is an inexhaustible spring, from which innumerable streams are derived, whose purity may be defiled many different ways. Some depart from it by equivocation; some by mental reservations; neither of them recollecting, that to be a lover of truth is the greatest ornament of man.

Leonidas.

WARNING TO VICIOUS YOUTH.

A very vicious lad, in the town of Newcastle-upon-Tyne, was, with rude and profane language, insulting and mocking an aged and blind relative; in his unfeeling and wanton play he endeavored to turn his eyes in the same manner as those of the afflicted person; when, awful to relate, they immediately became fixed in that position, and he could never afterwards return them, but lived many years an affecting instance of the divine displeasure against cruel mockery. It would be a pleasing alleviation, could it be added that this striking event had proved the means of his reformation, but nothing of the kind appeared; and he was well known to one of the parents of the writer for many years after the above circumstance, as retaining the same vicious hardened character. Such conduct is still too common, and it is hoped that these hints may, under the divine blessing, prove useful as well as seasonable.

If any of my young readers should have been guilty of such conduct, or any thing like it, let me beg to remind them,

1. These people whom you despise and ridicule are what God has made them. It was very properly replied by a deformed gentleman to a lady, who contemptuously called

him 'an ill shaped fellow,'—

'Tis true my shape is something odd,
 But blaming me is blaming God,
 Who might have touch'd my shape like thine,
 And lent thee one deform'd as mine ;
 And since the pow'r that fashion'd thee
 With the same hand created me,
 For what thou art that pow'r adore,
 And sneer at my odd shape no more.

2. Before you ridicule others for any defect in their senses, reflect whether you make the best use you can of your own. If you are at any time disposed to treat with ridicule the infirmities of age, recollect that the persons whom you make light of, were once as lively and active as yourselves; and do not forget to add, perhaps you may be one day as enfeebled and afflicted as they are; if you live to old age, it is natural to expect the infirmities of age to come upon you; and long before that time, you may by illness, or accident, be reduced to the same circumstances as those you have so unkindly ridiculed. Oh what a bitter reflection would it then be to look back and say, 'Ah! when I was young and healthy, instead of making the best use of my powers, I ridiculed those who were destitute of them; and now, how can I expect any one to treat me with sympathy and kindness.'

3. A particular blessing has often been observed to rest upon those, who have treated age and infirmity with conscientious respect; and, on the other hand, severe judgments are threatened, & have been in some instances awfully executed on those, who failed in it. You are all familiar with the awful end of the mockers of Elisha the prophet, versified by the good Dr. Watts; and if you have not already done it, let me advise you to commit to memory the 23d & 24th verses of the second chapter of the 2d Book of Kings, also Prov. xxx. 17.

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SELECTED SENTENCES.

Whatever purifies, fortifies also the heart.
 Sincerity and truth form the basis of every virtue.
 Virtuous youth gradually brings forward accomplished & flourishing manhood.

A VIEW of the various religious denominations, since the Christian Era, compiled from ancient and modern writers.

By N. J. T. George. Author of the "Greek Indian War," "Journal of the late war with Great Britain and Algiers," &c. "Narrative of Distressing Shipwrecks," etc. etc.

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| Names of sects. Abrahamians, founded in the 9th century, by Abraham. | Arians, 3d. Arius, of Alexandria. |
| Abyssinians, 7th. | Armenians, In Armenia. |
| Acephali. | Arminians, 1600. James Arminius of Holland. |
| Adamites, 2d. Prodicus. | Arnoldists, 11. Arnold, of Bresia. |
| Adessenarians. | Artemonites, 1st Arteman. |
| Adiaphorists. | Artotyrites, 1st. |
| Adoptians, 8th. Elipand. | Asclepidotians, 2d. Asclepidotus. |
| Aerians, 342. Aerius. | Ascochogites, 181 |
| Aetians, 336. Aetius. | Ascoduites, 1st. |
| Aginians, 7th. cent. | Assuritans, 3d |
| Agnoites, 370. Theophrastus of Capadocia. | Athanasians, 3d Athanasius of Alexandria. |
| Abenenses, 796. | Audeans, 3d Audeus |
| Albanois, 8th. century. | Akymites 10. |
| Albigenses. | Baptists, By Apostles |
| Almaricians, 13th cent. Almani, Prof. logic and theology at Paris. | Bardesanists, 1st Bardesanes, of Edessia. |
| Alogians, 171. Theodore of Byzantium. | Barlaamites 15 Barlaam, a Neapolitan. |
| Ammonians, 2d cent. Ammonius Saccus. | Basilidians, 1st Basilides, of Egypt. |
| Amsdorfians, 16. Amsdorf. | Baxterians, 16 Richard Baxter. |
| Angelites, 494. Angelium of a place of meeting. | Behmenists, 16 Jacob Behman, of Gorlitz. |
| Anomeans, 14th cent. | Bereans, 1773 Barilay, of Eddenburg. |
| Anthropomorphites, 10. | Berengarians, 10 Berengarius. |
| Antinomians, 16. Agricola D. D. of Aisteben. | Beryillyans, 2d Beryllus of Bozrah. |
| Antitactes. | Biddellians, 1644 John Biddle of London. |
| Antitriularians. | Bogomiles, 11 Basillius, of Constantinople. |
| Apellians, 2d. Appeles. | Bonosians 2d Bonosus, of Sardica. |
| Aphthartodocites, 6th. | Borlists, Adam Boreal of Zealand. |
| Apocharites, 3d. | |
| Apollinarians, 4th. Apollinarius of Ladoicea. | |
| Apostolics, 11. Gerard Sag-garel, of Parma. | |
| Aquarians, 1st. | |
| Arabici, 207. | |
| Archontics, 175. | |

Bourignonists 16 Antonette
 Bourignon de la porte.
 Bourneans Samuel Bourn
 of Birmingham.
 Brethren of free spirit, 12th
 St. Paul, Rom. 8, 2 14
 Brownists, 15 Robert Brown
 of Northampton
 Budweans, 1583 Simon Bud-
 weus.
 Caluists, 130
 Calixtins, 14 George Calix-
 tus.
 Calvinists, 1536 John Calvin
 of Geneva.
 Cameronians, 1666 Rich-
 ard Cameron.
 Cameronites, 1580 John
 Cameron, of Glasgow.
 Camissars
 Caputiati, 11
 Carolostadians Carolostadt
 Carpocratians 150 Carpo-
 crates.
 Cataphrygians
 Catharists 11
 Cerdonians 1 Cerdo.
 Cerinthians 1 Cerinthus.
 Chazinzarians 6
 Chriilians
 Christians of St. John, St.
 John's works.
 Christians of St. Thomas
 Circumcellians
 Cocceians 16 John Cocceus
 Prof. of Div. Leyden.
 Calabarsians
 Calluthians 3 Calluthus, of
 Alexandria.
 Callyldrians 3
 Congregationalists, 1648 Sy-
 nod at Cambridge, &c.
 Cononites 5 Conon, of Tar-
 sus.
 Cophites
 Carnarists Theodore Com-
 bert.
 Carrupticole 5
 Damianists 5 Damian of

Alexandria.
 Dancers 1373 At Aix la
 Chapelle
 Davidists 6 cent. David
 George, of Delft.
 Deism 16 cent. Peter Viret
 Diggers 5 cent.
 Dioaoerites
 Docete
 Donatists 4 cent. Donatus
 of Numidia.
 Dalcinists 1307 Dulcinus
 of Novera
 Dunkers 1724 A German
 in Philadelphia.
 Ebionites Ebion
 Elfrontes
 Eicete 680
 Elcesates 2 cent. Elcesai
 Encratites 2 cent. Tatien,
 an Assynian
 Energici 15
 Eonites Eon de Etoile,
 of Bretagne.
 Eoquinians 15 Eoquinius
 Episcopalian
 Erastians 15 Erastus, a
 German.
 Ethnophroses
 Euchites
 Eudoxians 3 Eudoxus
 Eunomians
 Eusebians 3 Eusebius, of
 Casaria.
 Eustachians Eustachius
 Eutuchites 2d
 Eutychians 4 Eutyches, of
 Constantinople.
 Familists 1555 Henry Nich-
 olis, of Westpalia.
 Farvonians 15.
 Fifthmonarchy men 16.
 Flacians 15 Matthias Flare-
 ous Illyricus.
 Flaggelants 1260.
 Flandrians.
 Florinians 1 Florinus.

To be Continued.

Fall of Babylon.

1 Hail the day so long expect-
Hail the year of full release, (d,
Zion's walls are now erected,
And her watchmen live in
peace. [nab,
From the distant coast of Shi-
The shrill trumpets loudly roar,

CHORUS.

*Babylon is fallen, is fallen, is
fallen, [more.*

Babylon is fallen to rise no

2 Hark, and hear the people
crying,

See the city disappear; [ing,

Trades and trafficks all are dy-

Lo they sink to rise no more.

Sailors, who have bought their
traffic,

Crying from their distant shore,

Babylon, &c.

3 All her merchants cry with
wonder, [pass?

What is this that's come to
Murmuring like some distant
thunder,

Crying, O alas! alas!

Swell the sound ye kings and
nobles, [poor,

Priests and people, rich and
Babylon, &c.

4 Lo her captives are returning
Up to Zion, see them fly;
While the smoke of Babel
burning, (sky

Rolling across the darken'd
Days of mourning now are en-
ded,

Years of bondage now are o'er
Babylon, &c.

5 Zion's children, raise your
voices,

And the joyful news proclaim
How the hosts of heaven rejoic-
ces,

Shout and echo back the same,

See the ancients of the city
Terrifi'd at the uproar,

Babylon, &c.

6 Tune your harps, ye heav'n-
ly choir,

Shout, ye foll'wers of the Lamb,

See the city all on fire,

Clap your hands and blow the
flame.

Now's the day of compensation

On the scarlet color'd whore—

Babylon, &c.

STATE OF NEW-HAMPSHIRE.

Hillsborough, ss.

Wilmot, Sept. 17th, 1821.

Notice is hereby given to all whom it may concern, that Da-
vid Cross, Joseph Allen, Nathan Jones, Ezra Jones, and their
associates, have united and formed themselves into a religious
society, and have assumed the name and style of the *First Free-
will-Baptist Society* in Wilmot, agreeably to an act of the Legis-
lature of said State, passed June session, 1819, and have caused
the same to be recorded in a book of records, kept by the clerk
of said society.

ATTEST, DAVID CROSS, Clerk.

STATE OF NEW-HAMPSHIRE.

Enfield Jan. 1st, 1822.

afternoon ss.

Notice is hereby given to all whom it may concern, that Da-
 How, James Willis, Richard Carrier, 2d. and their asso-
 mates, have united and formed themselves into a society and
 have assumed the name and style of the *Enfield Religious Union*
 Society, agreeably to an act of the Legislature of said State,
 passed June session, 1819, and have caused the same to be re-
 corded in a book of record kept by the clerk of said society.

ATTEST.

JOSEPH MERRILL, *Clerk of the Society.***Wheelock Qr. Meeting**

Was holden at Sutton, Vt. Jan. 26, 1822. The Elders, who
 preached at the meeting, were, Allen, Jordan, Woodman, and
 Quimby. At this meeting we were under the necessity to
 withdraw the hand of fellowship from Elder Oliver Kenney
 of Barnston, L. C. for unchristianlike conduct.

ORDINATION.

At the close of the meeting Br. Wm. Davidson was Ordain-
 ed as an Evangelist.

ORDER OF THE ORDINATION.

- 1st. Ordaining prayer by Elder J. Quimby.
- 2d. Charge by Elder R. Allen.
- 3d. Right hand of fellowship by Elder J. Nelson.
- 4th. Concluding prayer by Elder D. Quimby.

REUBEN ALLEN, *Clerk.***ANECDOTE of Mrs. E. S. ALDEN.**

When Mrs. Alden was about six years old, being one day
 with her playmates in a garret, where there was not much light,
 some of them, having noticed that she never used the profane
 language which they occasionally uttered, told her that she
 should speak such words as they did.— She replied, 'I must
 not, for it is wicked.' But you shall, said they, for we are up
 in the garret, nobody will hear you. No, she said, I must not,
 for God will hear me. But you shall, they again rejoined; it
 is all dark, there is no window, nobody can see you. No, she
 once more replied, maintaining her integrity, no, I must not, for
 God will see me."

The above is an important example for those of maturer age.
 Remember the All-Seeing Eye ever beholds us.

Dr. Dodd's Ser- MON UPON M A L T.

DR. DODD resided in Cambridge, (England,) he was a Minister of the Independent order, and from his repeated remarks on Intemperance had caused himself to experience the ill-will of several students in the Cambridge-University, who occasionally attended his Ministry, and who were much addicted to Inebriety.

As he was walking one day in a public road in the vicinity of Cambridge, several students going in an opposite direction, observed him; when one remarked to the others—"There comes father Dodd; we will have some sport with him:"—soon after this they met; and (according to agreement) the Scholars (after saluting the Doctor) told him he must preach to them; his text must be 'Malt'—and his pulpit a hollow oak-tree, which was situated on the side of the highway, and very near them:—He attempted to remonstrate in language, the purport of which was—"Gentlemen, this is very unfair! you will neither allow me to chose my own subject, nor give me time to study yours!"—they persisted however, in demand-

ding a sermon upon the spot from their own text, threatening to inflict corporeal punishment if their demand was not complied with.

The Doctor accordingly advanced toward the tree by way of introduction thus commenced—"Gentleman, I am a small man; come at a short notice to preach in an unworthy Pulpit to a small congregation; my text, I perceive is MALT; which I cannot divide into heads, sentences, nor syllables, it being but a monsyllable, therefore I must of necessity divide it into letters, which I find to be four.

M-A-L-T.

M is Moral,
A is Allegorical,
L is Literal, and
T is Theological.

M, - Moral.

M, - My Masters,

A, - All of you,

L, - Listen,

T, - To my text.

A, - Allegorical.

Allegorical is when one thing is spoken and another meant; now the thing spoken is Malt, but the thing meant is Malt Liquor, or Ale; of which you Drunkards make

M, - Meat,

A, - Apparel,

L, - Liberty, &

T, - Treasure.

L, - Literal.

The literal effects of drunkenness are in some

M, - Murder,

A, - Adultery,

L, - Licentiousness, and

T, - Treason.

In all,

M, - Mischief,

A, - Anger,

L, - Looseness of life,

T, - Tumult.

T, - Theological.

The theological effects of in another world are

M, - Misery,

A, - Anguish,

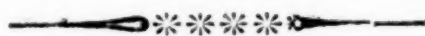
L, - Lamentation, and

T, - Torment.

Take this by way of caution.

A Drunkard is the pest of Society; the annoyance of modesty; the spoil of civility; his wife's woe; his children's sorrow; the Constable's trouble; the Ale-house benefactor; a walking swill-tub; the picture of a beast; and the monster of a man!!!

Good bye Gentlemen.



"Swear not at all." *Jesus Christ.*

Continued from page 174, Vol. 2d.

2d. FROM what is antecedently remarked, we may anticipate the idea which candid minds will entertain of the profane swearer. They will not, perhaps, refuse to hold intercourse, or traffic with them, or to assist them when they stand in need, or even to rejoice with them, when a smiling providence bestows on them the good things of this world; yet they will not partake with them, nor rejoice in their delicious repast of profanity. They will not traffic for their oaths, nor inhale their profane habits. No, they will turn their backs upon their foul expressions, their indecent and ridiculous language, and, in a disdainful manner, manifest their disapprobation, yea, their perfect abhorrence and contempt of the practice, and the conduct of its advocates, although their abrupt expressions may sometimes wrest from the countenance a smile, yet it is involuntary, and passes away like the suddenly extinguished flame, and a dark frown occupies its place. Perhaps the profane person imagines, because he is not openly rebuked in the midst of his indecency, that he is countenanced in it. But this is not the case. His evil practice is heartily disapproved, yet, to rebuke him *then*, would be but to cast his pearls before swine. The following lines perhaps paint the disposition of the *profane swearer*.

*Amidst the rubbish of the Earth,
Should regal genius, mental worth
The aid of science lend you;
You might as well the sty refine,
Or cast your pearls before the swine;
They'd only turn and rend you.*

The *profane swearer*, in the eye of the candid mind, descends to a lower ebb, than he who begs his bread from door to door. He is considered as a corrupter of morality, a nuisance in society, and a pestilence to his country. He is a scourge to them that do well, a sower of strife, and an unprofitable servant; a continual violator of his country's laws, and the principles of virtue. Yea, and are not profane persons as the thorns, thistles and briars, with which the earth was cursed for the rebellion of Adam?

Such is the idea my friends, entertained of *profane swearing*, and is it not just? Is any thing more absurd than that practice which is the constant violation of the laws of God and man, without any benefit resulting therefrom? Considering it to be of no profit, and as affording no consolation, but as tending to aggravate and irritate both he who practices and he who beholds the practice; I say, considering the matter in this light, can we be surprised that the candid and sober should entertain such unpleasant ideas of this vice, and its vicious advocates? Certainly not. And perhaps if this class were less inclined to be charitable, and more inclined to discard them, and refuse intercourse with them, they would abandon a course so absurd and contrary to the principle of civilized beings, and thereby secure to themselves a substantial and lasting benefit; secure great good to society, and universal joy to the inhabitants of the Earth.

3. Let us then consider the criminality of profanity.

1st. It is contrary to the principles of morality, and of course tends to corrupt it. In this view, then, considering that we are bound to love our neighbor, and injure him neither in person or estate, it is criminal in a great degree.

2d. It is a violation of the laws of our country. For this reason it is also very criminal. The person who refuses to yield obedience to his country's laws, but obstinately and constantly violates them forfeits his claim to his country's protection, exhibits an evil example, prevents that usefulness, which would otherwise result to society, & destroys much good. This is criminality indeed! He, who will not support his country's laws wears the garment of treason, is enrolled in rebellion, and blows the fire of sedition. He that will not support his country's laws in one respect, will not stick to violate them in another, and thus bring up an evil report against his friend, his neighbor, and his country. How often are the solemnities of an oath disregarded by the profane swearer! How often does he in common conver-

ation confirm his assertion with an oath, even when it is entirely false! How often does he call on his God to witness the truth of his declaration, when his own conscience thunders in his ears, that it is gross falsehood! *Reflect, O profane swearer, reflect on your absurdity, reflect on your criminality!* Will your righteous *Maker* uphold you in these things? Will he testify that your falsehoods are truth, in order to hide your shame from the world! Or will he reward you according to your presumption and criminality!

3d. Profanity is superlatively criminal, in that it is the violation of the laws of the *Most High*. He says, "swear not at all, but let your conversation be yea, yea, and nay, nay," &c. i. e. let your veracity be such that no one shall doubt your bare assertion. Again. "The Lord will not hold him guiltless, who taketh his name in vain." Remember this, *O profane swearer!* Be admonished, if you have done it, that you do it not again. Quit this abominable practice, and swear not at all, neither by the *Heavens*, nor the earth; nor any thing that is therein. No longer violate your country's laws, nor those of your *Maker*! For in so doing you expose yourself to the scorn and derision of the sober and enlightened, the disapprobation of your country and your Creator.

To be Continued.

Removal.

The Office of the Religious Informer is removed from Andover, to Enfield, N. H. All printers of papers, who exchange for the Informer, will please to direct their papers as follows: Informer, Pr. Enfield, N. H. All letters sent to the Editor will be directed as formerly: viz. Ebenezer Chase, P. M. Andover, N. H.

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Poetry.

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HOW happy, how joyful, how loving I feel,
I want to feel more love, yea more love and zeal;
I want my love perfect, I want my love pure,
That all things, with patience, I well may endure.
2 I want to be little more meek and more mild,
More like my bless'd Master, and more like a child;

More watchful, more pray'rful, more lowly in mind,
More thankful, more humble, more loving and kind.

3 I want to have wisdom that comes from above,
I want my heart fill'd with the purest of love;
I want my faith stronger, my anchor, hope, sure,
And like a good soldier, all hardships endure.

4 I want to be stripped from all human pride,
All malice and anger I would lay aside.
From sin and from bondage I wish to be free.
And live, my dear Jesus, live only for thee.

5 In duty enduring, in Jesus believe;
Forgiving if any my spirit should grieve;
Remem'bring at all times to watch and to pray,
To set out anew and begin ev'ry day.

6 My treasure in heaven I want to lay up,
Where no moth nor rust will ever corrupt,
Where no thief nor robber will venture to dare;
My heart and my treasure I want should be there.

7 My faith and my hope and my love and my zeal,
I want them deep rooted and feel them within,
My light I want clear that beholders may see,
How faith and good works in sweet union agree.

8 My union I want with the Father and Son,
I want that perfected, which grace has begun;
With love and sweet union, that sooths all my care,
And with my dear brethren all hardness to bear.

9 Come love and sweet union, to thee I do call,
I want to feel more love, yea more love to all;
O come, my beloved, come hasten to me,
That into thine image, I changed may be.

10 Come brethren and sisters both aged and youth,
And all who are willing to walk in the truth;
Come fill up your vessels with union and love,
And on our blest journey we'll joyfully move.

11 When time is no longer, from earth we remove,
To dwell in the regions of pure light and love,
With Jesus and angels and all holy men,
We'll sing hallelujah forever, amen.